

lasting battle of the sects has been rekindled over our educational legislation, and the vehemence of the political Dissenter has swelled the noise of the educational theorist. Each sect and each political clique has striven to outdo the other and to cap the plan of their opponents by some strategy, still more freshly drawn from the armoury of the theorists. And so the advocate of some advanced educational doctrine has found himself now and then raised to unwanted prominence by being chosen as the representative of some contending interest. We all know the Dissenting academy, whose severely scientific system looks with scorn on the antiquated classicism of the neighbouring Church school. Perhaps we are not quite wrong in thinking that the same feelings prevail in wider arenas, and that the vehemence of the upholders of educational theories have sometimes had not the children only, but also the polling booths in their eye. "It has been again and again affirmed, with what Falstaff designated 'damnable iteration,' that the real issue raised by the *Pastoral* of the Archbishop and Bishop was whether the public policy of the colony should be determined by ecclesiastical authority, or whether it should be governed by ecclesiastical influence. Although this assertion has been so wearisomely repeated (as if indeed its mere repetition was supposed to give it additional force), every one of you must be aware that it in no way clearly and truthfully states the issues placed before the Catholic public by the *Pastoral*. It is not open not merely to the hierarchy of the Catholic Church, but to the humblest Catholic citizen to question, if he thinks fit, the public policy of the State on this or on any other question. Is it not his admitted right—and if he feels himself prompted by conscience to speak—his duty as a citizen to enter his protest against legislation which he conceives to be injurious in its operation, prejudicial to public prosperity, ineffective in the production of the results which it was expected to attain? His consideration entirely new theory of constitutional freedom that civil liberty is imperilled by denouncing the operation of existing laws, which men believe to be bad—by clamouring and inefficaciously—by pointing out their injustice and inefficacy. The ingenuity of a contumacious eloquence seeking the suppression of liberty of speech could not have hit upon a more felicitous idea for shortening the mouths of movement patriots than this which I take from the smaller *Herold* of the afternoon. "Here is a measure of public policy, deliberately adopted by the civil authority after years of discussion, in presence of a vigorous display of public interest, as the result of careful debate in Parliament, and with the manifest approval of the great majority of the whole people, with whom under our form of government the ultimate decision lies." And because this measure has been passed, its consequences are not to be exposed, the necessity of its amendment is not to be discussed. At all events not by such dangerous irreconcileable orators as the members of "the Hierarchy." Well let us test this doctrine by the example of the mother country. It will not be said that the present measure of educational policy in the mother country was adopted without the gravest deliberation, after the most searching inquiry, and with the public interest upon the question aroused to an unprecedented degree. It will not be affirmed that the debates in Parliament on the subject were not marked by the deepest sense of its importance, and it will not be denied that the measure itself became law with the general approval of the people. And yet, though the law is so recent, it has already provoked a large and influential opposition to its continuance in its present state. It has been denounced as a variety of grounds. Stronger language has been applied to it than the authors of the *Pastoral* ventured to apply to our own system. But no one in England has yet made the discovery that those who denounce the Education Act are the enemies of civil and religious liberty. That Act has been repeatedly held up to us as the embodiment of human wisdom—the crowning work of statesmanlike sagacity on the Education question. When clerical critics, dissatisfied with the comparative moderation of our law, desired to stimulate their audience to agitation for its amendment, in the direction of more effectually hampering and finally extinguishing Denominational education, they were accustomed to point to the existing law of England as that which fully realized the views of justice on this question. And who are the persons who have, by denouncing so beneficial a law, intermixed with the principles of civil liberty, and presumed to weaken civil authority? The real and powerful opponents of the existing educational system of England are not to be found in the ranks of the clergy of either the Catholic Church or the Church of England. It is among some of the most highly cultivated public writers of England that the most bitter critics of that system are to be found. They charge it with utterly failing to train the intellectual faculties, and with subordinating a miscellaneous heap of information more or less valuable for the thorough disciplining of the mind; with sacrificing real culture to immediate results; solid attainments to superficial display. They affirm that the system has been worked to the neglect of the poor, for whose benefit it was mainly established; and to the advantage of the comparatively wealthy, the education of whose children should not be conducted at the cost of the public. They charge its administration with a costliness of expenditure which even the wealth of England is insipited upon. They allege that it has hitherto failed to reach more than one-half of the children for whose education it was established, there being only two million children in the schools, instead of four millions, as there ought to be. They point out finally that there is not a scintilla of evidence to support the view that this enormous expenditure for purposes of education has had the slightest perceptible effect on the diminution of crime or the lessening of juvenile delinquency; that the reformatory are yearly more and more crowded, and to borrow the very words of one of these critics, that "as to the training of manners, which is closely allied to morals, in the inculcation of respect for the feelings of others, our Board school system, if it is to be judged by its results, has utterly failed." They point to the reports of the Committee of Council which admit that the results are not satisfactory—that large numbers of children are not known to be attending efficient schools; that but a small number of those who do attend such schools, do so with anything approaching to regularity—that a large proportion are not presented for the examination which would test their attainments; and that the results of the examinations are insignificant—they complain that by the lavish endowment, the reckless expenditure of money upon this system—numbers of small schools throughout England which had been the homes of honest teachers, and the seminaries of well taught pupils have been starved out; as gentleness with but a modest competency finds living impossible when vulgar wealth extorts and commands the market. Unlike the case of France, in which religious education has held its own triumphantly against the competition of the State, and which at this day has in the Jesuit colleges (admitted to be the very best ecclesiastical institutions in France) in the *Petit's Seminaires* and in the other ecclesiastical schools a larger number of pupils than those in the *Lycées* and the communal schools, the effect of the English measure has been it is alleged to suppress numbers of schools which can never be replaced. It is in this way that the question is at this moment being discussed in England. And yet no one dreams of denouncing the critics as enemies of civil and religious liberty. I take up a volume just published, it contains some speeches delivered in the House of Commons and elsewhere by one of the foremost men of science of the age—the distinguished author of "The Origin of Civilization and the Primitive Condition of Man," of "Pre-historic Times"; and of a mass of communications of the highest scientific interest and value, which are published amongst the "Transactions of the Royal Society," of which he is the honorary president—I allude to Sir John Lubbock, who, to his many titles to be regarded as an authority on matters of education, may be added the vice-chancellorship of the University of London. In a preface to these speeches he points out that he has spared no pains in collecting and verifying his facts. In a very remarkable address on "The Present System of Elementary Education," he points out that only 30,000 children out of 3,000,000 (at which he, differing from others by an enormous increase of numbers gives the attendance in elementary schools) pass annually the sixth standard, and not thirty out of every hundred are able to pass the very moderate requirements of Government, even in reading, writing, and arithmetic. He denounces in strong terms the teaching of grammar, and he describes the teaching of history as a combination of the respective disadvantages of the multiplication table and the "Newgate Calendar," being little better than a list of dates and battles, enlivened by numbers and other crimes, with a sprinkling of entertaining stories, most of which are no longer regarded as authentic, and which we are taught first to believe and afterwards to disbelieve. In language, the quotation of which, although most forcible and beautiful, would trespass too largely on your indulgence, he charges the system with sacrificing education to instruction—with choking the machinery of the brain with a dry dust of facts—with straining the memory instead of cultivating the mind—with oppressing and wearying the dawning intelligence of childhood—with sending out children at 14 who will have forgotten at 20 all they have ever learnt—and with neglecting the refining influence of beauty, and the still more elevating power of truth. Let us now see, by the reference to the Parliamentary discussions on two great measures of education directly affecting the Irish Roman Catholics, how the conscientious difficulty is regarded by English statesmen. You have all heard something of the Intermediate Irish Education Act, and of the debates on the proposals to establish an University in Ireland, to which Catholics could resort. Let us briefly review the history of these two measures. In the debate on the second reading of the Intermediate Education (Ireland) Bill in the House of Lords, so recently as June 25, 1878, one of the distinguished noblemen, whose genius alone gave him a place in that Chamber, congratulated the Lord Chancellor upon "his good fortune in having had the splendid privilege of introducing such a measure." Now what was the history of that measure? What did its framers propose by its means to accomplish? What educational want of the country was it intended to satisfy? To understand this it will be necessary to glance as briefly as possible at the history of education in Ireland. It is not necessary to recall to your minds the divisions of opinion in Ireland on the establishment and maintenance of the National System of Education. It was affirmed in the course of the debate that a million of children had been educated in Ireland under that system; and that up to the age of 15 years, at which period such education as they could receive under this system was completed, they were amongst the best educated youths in Europe. And in order to show that this was no idle boast (for we know the pardonable Milesian weakness of compensating impoverished Ireland by wholesale intellectual appropriations of all that is rare, and precious, and costly in the realms of genius), certain highly flattering statistics of the Lord Lieutenant of Ireland were quoted, which went far to establish the truth of this assertion. From these figures it would appear that England had 72 per cent. of the population of the United Kingdom: Ireland, 17 per cent.;

investment of which, at 4 per cent., would give an income of £60,000 a year for the maintenance of this University. As was pointed out in the debate, this University, which it was proposed to call into existence, simply to overcome a conscientious difficulty (inasmuch as those who had no objection to education united were already sufficiently provided for) would enter upon its career with an income 50 per cent. larger than that of the University of Dublin, and twice as much as those of the Queen's University and the Queen's Colleges. Now this was the startling proposal of the mover of this bill; a proposal, as I have affirmed, distinctly founded upon the existence, not of any want of facilities for University education in Ireland—but of difficulties raised by the religious convictions of Irish Roman Catholics on this question. How was the proposal received? I shall not weary you by many references to the speeches made in the House of Commons on this bill; but I shall confine myself to directing your attention to the weighty words of the ablest and most conspicuous leaders of the party of secular education in England—to the authors and most eloquent apologists of the present educational policy of the country. And the first name I shall mention is that of one who, whatever differences of opinion may be entertained of him on other questions, has by his intellect and services in the cause of public education, as high a title as any man in the British Empire to be regarded as an authority on this subject, I mean the Right Hon. Robert Lowe. I presume it will be generally admitted that few more highly cultivated men have ever occupied high office in England. I think it will be almost universally recognised that he owes his present position—all the honours and offices of his life—almost exclusively to his talents and to his culture. It is well nigh half a century since he graduated in high honours at Oxford. He was a fellow of Magdalen 44 years ago. He was 20 years ago at the head of the Education Board. He has been for a like period one of the governing body of the University of London, and he has been its representative in the House of Commons from the time it possessed the privilege of returning a member to that body. At the same time he was appointed a member of the Council on Education. This is a purely intellectual life passed in the very atmosphere of Universities: a life of the highest culture. It would be supererogatory to speak here of what he has done in the House of Commons, both as a Minister of the Crown and a representative of the people, on behalf of public education. These were his titles to public consideration and to public gratitude. But believing that he could not rest his claim to a distinguished place in the Councils and in the history of his country upon the work which he had done, anything still remained to be completed—*Natura credens dum quid stilleret agendum*—he was prepared to consider with fairness and with candour, such a proposition as this of which we are speaking. To him intellectually, as a student, meditating on the varieties and extravagances of human credulity—upon the follies and the superstitions of mankind—the Irish Roman Catholic difficulties in the way of the acceptance of that University instruction which had been so amply provided for them, must have appeared simply ludicrous. But to him as a statesman, charged with maintaining the honour and integrity of the Empire, with the diffusion of a faith, it is the justice of government, with the cultivation of loyalty to the throne and to the institutions of the country, the question was presented in an entirely different aspect. Of all men in the House of Commons this was the man who could, with the most convincing eloquence, and the most perfect consistency, insist upon the maintenance of an exclusively secular system of State instruction. And when I shall quote to you his language, which I shall do presently, I desire you to mark how careful he is to make no admission that there is in his view anything but advantage to be derived from the maintenance of a system of what he describes as "joint" or "united" education. This is an extract from his speech in the House of Commons, on Wednesday, May 21st last:—What he really wanted to impress on the House was this—it was absolutely necessary, not with any party view, but merely for the purposes of education, for the good government of this island and the stability of this country, that they should take some clear, decided course in regard to it. They had taken a course 40 years ago—he did not blame those who took part in it—they thought they were likely to succeed in the interest of joint education. Nothing could be more desirable than that young men separated in religious belief should be got to associate together and form those intimacies and relations which were often so durable in after life. No one could blame those who had worked to realize that end. But what had been the result? The late Sir Robert Peel made a noble attempt. He tried to establish a system of joint University education in the Queen's Colleges in Ireland. Then Dublin University had been thrown open. He did not think the Queen's Colleges in Ireland had been a failure, but they had failed to bring University education to the Catholics of Ireland. They had originated a great and noble institution; they had given a very firm support to it; nothing was wanting to make it succeed, only it did not suit the habits and wishes of the people. That was the position in which they stood. They had worn out all the machinery which they had devoted to ameliorating the condition of Ireland. They had now to take a fresh departure, and the question was, would they cling to those beggarly elements upon which they had so long relied in endeavouring to enforce a system of joint education. The House would act wisely in endeavouring to make the best of their experience. He would much rather see the people of Ireland educated together, but an insuperable difficulty which they could not control had shown itself perfectly able to neutralize all their efforts. If that was so, what course were they to pursue? They could not do all they aspired to, but they could not do more wisely than adopt measures in which their wishes were united. What were they doing? They had adopted a system of intermediate education, but what were they doing with University education? It was quite true they had thrown open Trinity College to Roman Catholics, but on terms which, in obedience to those whom they respected, they could not accept. Were they, then, to say that all the endowments and money spent on University education in Ireland should be spent entirely on Protestants, and that the Catholic mass of the country should be left without any endowment? That was the question to be decided, and if we went on as we were, nothing but mischief could come of it. All the details with which the matter was encumbered were of secondary consideration: any mistake in detail could be corrected; but if we went on setting our face against what was reasonable, fair, and just, we should raise up a race of men who would, instead of loving us, hate us. It was in vain to talk of discontent and disaffection unless we did all we could do honourably to give Ireland a fair and reasonable proportion of the money spent on education. He had desired to speak with calmness and reserve; but he felt warmly, as he could imagine nothing more calculated to knit together the hearts of all her Majesty's subjects as the House of Commons taking the subject into serious consideration, not allowing itself to be turned aside by difficulties of detail, but having a fixed determination, come what might, at any rate to do equal justice to all her Majesty's subjects. This was the language of an Imperial statesman. Mr. Lowe did not regard this attempt to obtain a magnificent State provision for Catholic University education in Ireland as a conspiracy against liberty—he did not see any peril to the freedom and diminution of the grandeur of England in a patient discussion of this vexed question; but he saw great danger to the prosperity and glory of the nation in leaving the Catholic mass of Ireland without a large university endowment. And, although his own opinions as to the principle of State endowments for purposes of education were unchanged—although he deeply deplored that the almost incomprehensible prejudices of men should deprive them of the advantages of institutions carefully framed for their intellectual benefit, he swiftly recognized that to insist upon the univerable application of his principles would be to inflict an intolerable injustice—to accomplish no good whatever—to plant and nourish a sense of wrong—in fine, to use his own words, "that nothing but mischief could come of it." But there was another speaker in the same debate, whose language was entitled to the most respectful consideration. It would be difficult, one could imagine, to find a man in the public life of England to whom the advocacy of an endowment for Denominational education, even in the most indirect form, would prove a more fruitful source of difficulty and embarrassment, than the Right Hon. William Edward Forster. The son of a Quaker confessor, who met his death while preaching the gospel of freedom to a nation oppressed and dishonoured by slavery, Mr. Forster has not been unworthy of such a parentage, and of a sect towards which the greatest among statesmen and men of letters have always felt a peculiar tenderness. His public life has been, as you all know, a very distinguished one. He has been, to as large an extent as Mr. Lowe himself, identified with the question of public education in England. He had not Mr. Lowe's splendid advantages of culture (Indeed, as far as I am aware, the statesman who carried the Education Bill of 1870 through the House of Commons had a humble, thorough, and strictly Denominational education, having been trained by the Quakers in one of their own schools); but he possesses those rare qualities of intellect and character, the combination of which in just proportion is essential to the great statesman. Let us examine his conduct in face of the difficulty presented to him: and here again was to be seen the subjection of the individual preference to the necessity of a large body of people, and the liberal, generous, statesmanlike sacrifice of what the cultured man believed to be best, if it were only possible; and the honest endeavour to legislate even in opposition to his own preconceived opinions and prejudices. The speech—a portion of which I am about to quote to you—is one of those great practical utterances which characterise (and fortunately for the honour and greatness of England, have always characterised) her foremost public servants in Parliament. These men would be ashamed to hold up their heads if they were ever, under any provocation, induced to participate in a policy of injustice accompanied by insolence; if they were cowardly enough to attempt the vindication of a principle by heapings insult upon their opponents. It will be seen in the passage which I am about to quote to you that so far from regarding the maintenance of a system of education which was not, in the judgment of Roman Catholics, in accordance with their religious opinions, as an assertion of the principle of religious equality, Mr. Forster looked upon it as a contradiction of such principle. These were his words in the House of Commons, on Wednesday, June 25th last:—"They had heard a good deal about the Roman Catholic bishops, but it was not a question between the House and the Roman Catholic bishops, but it would be unreasonable not to give them their full weight; but their opinions or wishes alone ought not in any way to determine the conclusions of the House on that or any other subject. Nevertheless, he was forced to believe that on that question the large majority of the Irish people of all classes, and especially of the class most deeply interested in higher education, did concur with their bishops, and

had said was right. They had, therefore, practically to deal with the majority of the people, and not with the bishops, and he further believed that the support of the measure was voluntary and spontaneous on the part of the people. They were face to face with a real Irish demand, the demand being this—that the large majority of Roman Catholics in Ireland, and consequently the large majority of Irishmen, wanted University training. His right hon. friend had clearly shown in his speech why they wanted it, and why that want was more felt in Ireland than in England; but they preferred that in their Universities, as in their primary and secondary schools, religious and secular teaching should be combined. He was not saying what they ought to prefer; the hon. and gallant baronet had said they ought to prefer the mixed system, but was he not more enthusiastic that the mixed system should prevail in Ireland than in England? The question, of course, was what the Irish themselves preferred; and it seemed that they did not like the mixed system. It appeared to him to be a conviction of their faith that there ought to be an inseparable connection between religion and education, and rightly or wrongly, they had to deal with the Irish view of the matter. There were two other facts that the House ought not to ignore. If we had not treated Ireland as a conquered country, the University of Dublin would undeniably have been a completely Roman Catholic as it now was Protestant. We very often heard that these matters were not party questions, and that statement was generally received with incredulity. But he thought this was not a party question, and for this reason, that he defied anybody to treat it as a party question. There was a much deeper question than whether Liberal or Conservative candidates would gain or lose by a settlement of this University difficulty, or, by supporting or opposing this attempt to settle it—namely, the question how legislation for Ireland by this Parliament ought to be conducted, how the union which we all wished to preserve could be cemented. He thought we were at last beginning to realize what must be and ought to be the condition of the Union between Great Britain and Ireland that the wishes of the Irish people expressed through the majority of their representatives ought to be considered, and most fairly and most carefully considered. He did not say that those wishes ought to be conclusive, but he did say this—that a clear and unmistakable expression of them made a strong *prima facie* case in favour of any measure and threw, the *onus probandi* upon its opponents. He thought that when the House resisted the clearly expressed wish of the Irish people, acting through their representatives, it ought to have good reason to believe that the fulfilment of that wish would be contrary either to justice or to high policy. And by high policy he meant the safety and prosperity of the realm. He thought the Irish members had a right to say that in purely Irish matters we should not legislate for Ireland merely in accordance with our preconceived opinions or prejudices. But they had no right to ask the House to do an unjust thing, or to do what we believed to be an unjust thing, or contrary to the interest and security of the United Kingdom. If he might be allowed to appeal to his own conduct, he resisted Home Rule because he believed it would be a great injury to the welfare of the United Kingdom—to both branches of the United Kingdom—and to Ireland much more than to Great Britain. But there would be the strongest argument for Home Rule if we said that we would decide this Irish question purely according to English opinions. He believed that we could not get a greater weapon in the hands of Irish members than thus to treat an Irish question, a weapon which they would use with effect, for it would enable them to strike with force upon the sentiments of many people in England and Scotland as well as in Ireland. He confessed that in his opinion justice and policy were on the side of his hon. friend the member for Hindostan that the present state of things in reality enforced religious disability. To inflict the loss which was borne by Roman Catholic students through their acting in accordance with the religious opinions in which they had been brought up was not to assert the principle of religious equality, but to contradict it. There were many gentlemen, he durst say, on both sides of the House, who felt very strongly that this bill would increase the power of the priests in Ireland, and that therefore this bill must be opposed. Well, he thought there was some little misapprehension with regard to the power of the bill, and he was not sure that, after all, we should find Ireland much easier to govern if the power of the priests were entirely destroyed. Well, as you know, the bill of the O'Connor Don was not proceeded with because the Government undertook to introduce a measure dealing with the question, which was immediately done. The second reading of the measure of the Government took place in the House of Lords on Tuesday, July 8. The bill was read a second time without division. This bill was assuredly introduced to give University education to Irish Roman Catholics. The Earl of Kimberley, speaking of it, and supporting it, though a conspicuous opponent of the Government, lamented the necessity of its introduction, but was compelled, as a statesman, to recognize it. He regretted (and frankly expressed his regret) that his Roman Catholic fellow-subjects should think themselves bound to obey the behests of their ecclesiastical leaders, but as that was the fact he felt that the House of Lords would not be justified in disregarding it. These are his very words. In another part of his speech he somewhat ostensibly disclaims any personal sympathy with Roman Catholics, particularly in their views concerning education. "But while," he goes on to say, "I dislike an education controlled by ecclesiastics, I have a still stronger dislike to no education at all." Earl Spencer, and several other peers who took part in the debate, spoke of the measure as one intended to meet a conscientious difficulty. In the House of Commons, the only objection taken to the measure was that it did not go far enough. While the measure was before the House of Commons, a letter was addressed to *The Times* newspaper by one of the best authorities on all educational matters to be found, not only in England, but in Europe. Mr. Matthew Arnold, apart from his university distinctions and his long professional connection with Oxford—apart from his unique position in our literature as poet, essayist, and critic—has twice been commissioned by the Imperial Government to report upon the educational systems of the Continent of Europe. His report of his inquiry in 1859-60 as Foreign Commissioner into the educational systems of France and Germany and Holland, and again, his report in 1864 on Continental middle class education, have been always regarded as embodying the most exhaustive information on these subjects. In his letter to *The Times* he contents himself with pointing out to the English public that in the matter of University education the "Irish Roman Catholics have a great and real grievance." How does he establish this proposition? By pointing out that in the great powers of civilization, conscientious difficulties on educational matters have been always met by liberal statesmanship; and that what Ireland demands for more than three-fourths of her people is what foreign Governments have conceded to minorities. Protestants are now in France less than a thirty-sixth part of the nation, and yet (says Mr. Arnold) French Protestants have still the theological faculty as it is called of Montauban. This faculty has eight chairs. Four of them are in various branches of what we commonly call divinity, but the other four are in philosophy, Hebrew, Greek, and advanced Latin, and natural sciences. In all the chairs of this faculty, the professors are Protestants. They are every one of them appointed by the State and paid by the State. He then goes on to consider Protestant Prussia, and points out that because in the Rhine Province there is a large Catholic population, there is in the University of Bonn, a Catholic as well as a Protestant faculty of theology, as well as a system of double chairs for philosophy and history, filled by professors all appointed and paid by the State. He shows how by the university system of Oxford and Cambridge it would be impossible to find a Roman Catholic filling one of the chairs of philosophy or history, and he points out that the same impossibility exists in Scotland. He crosses to Ireland, and there are his words:—"But in Ireland the Catholics are more than three-fourths of the nation; and they desire a University where the religious instruction is Catholic, and where debatable matters, such as philosophy and history, are taught by Catholics. They are offered something different, which they will not have. Then they are told that a University of the kind they want they must find and maintain for themselves, if they are to have it at all. But in France the State provides, even for the Protestant minority, a University instruction of the type that the Irish Catholics want. In Prussia the State provides it for the Catholic minority. In England and Scotland old endowments have been made to follow the will of the majority, and supplemented by State grants they provide the majority with a University instruction of the type that the Irish Catholics want. In Ireland, so far are old University endowments from following the will of the majority, that they follow, as every one knows, that of the minority. At Trinity College, Dublin, the Irish Protestants have a University instruction of the type that the Irish Catholics want. Trinity College is endowed with confiscated Catholic lands, and occupies the site of a suppressed monastery. The Catholic majority in Ireland is neither allowed the use of the old endowments to give it a University instruction such as it desires, and such as in England and Scotland we make the old endowments give us, nor is it allowed the aid of State grants." I shall not occupy your time by an examination of its provisions, for all that I desire to do is to put before you a picture of how these matters are discussed in England by great statesmen, with what noble scorn they disregard appeals to the intolerance of their fellow-citizens; with what patient courtesy they listen to complaints of injustice; with what laborious anxiety they apply themselves to devising measures for its removal, even although they expose themselves to charges of indifference to political conviction—or grave inconsistency in public conduct. In the adjoining colony of Victoria the question is at this moment being discussed in the same spirit. In that colony, as you are aware, the expenditure upon public education has, since the 1st January, 1873, reached the enormous sum of £3,150,000, of which £298,241 7s. 2d. has been expended upon buildings, and £2,192,727 1s. 6d. exclusive of buildings. And this excludes the value of all the common school buildings that became the property of the State when the Education Act became law. And it also takes no account of the interest of £200,000 borrowed for school building purposes. The Catholics of Victoria are practically cut off from all the advantages of this immense expenditure. They have made great sacrifices on behalf of religious education. And they now ask the Parliament to give them the assistance by which they are fairly entitled in obtaining that

The State considered itself under an obligation to do. How is their application regarded? I take up the copy of the able newspaper which is at the head of the article, a paper which, by the ability manifested in its direction and management, by its variety and completeness of information, by its liberality of tone and its just representation of the cultured taste and matured opinion of the country would not suffer by comparison with the best journalism of the Empire. I take up the *Argus* of the 24th July last, and I find this passage in an article on the Catholic educational movement in Victoria:—“As the State knows nothing whatever of sectarianism in its administrative and legislative acts, it is bound to be guided by considerations of justice and the general weal in dealing with this large and important question of national education. These must be, indeed, the paramount aims of the Government in every free country. Hume has said that all its ‘apparatus’ has ‘ultimately no other object or purpose than the distribution of justice;’ and Sydney Smith has expressed the same truth with greater felicity of language—this theory be correct—and it will scarcely be disputed—that justice must necessarily be the basis of the laws which the State is organised and empowered to administer for the maintenance and execution of justice. And if any section of the community can prove that it is suffering an injustice by the operation of any enactment which may happen to be in force, the persons aggrieved have an undoubted right to agitate for its amendment, if it be capable of reform, or for its repeal, if it be radically and incurably bad. Nor can any Government tolerate with either propriety or safety the existence in the community of a large or small class, smarting under the sense of an undeserved and remediable wrong, and disaffected, as a natural consequence, to the institutions of the country. For, as all Governments in constitutional countries exist by the consent of the governed, there must be, under such circumstances, a certain section of society which withdraws its consent, and suffers violence by the imposition upon it of laws which either wound its conscience, or wrongfully mulct it of money, or do both. This contention, we presume, of our Roman Catholic fellow-citizens who are agitating in favour of some modification of the Education Act, so as to enable them to continue with secular instruction; and the meetings which are now being held throughout the colony are opportunities, interesting and useful, as enabling the other classes of the community to arrive at an accurate understanding of the extent to which the laity are interested in the movement and to measure the earnestness and determination with which they engage in it.” I take up the same journal of a later date, and I find the argument of the Catholics sustained with a freshness, and a colour that while it commands our gratitude cannot (so unaccustomed are we to find our apologists and protectors outside our circle) but inspire our astonishment. For the counsels of gracious moderation, the intellectual manliness, tenderness of the national honour, the abhorrence of injustice, the terseness and the freshness of language in which the justest thoughts are presented to Victorian catholics belong to the head of the Church of England in our colony. But not alone is theirs the obligation, nor is it confined to Catholics everywhere. The Church of England is just reason to be proud of a son, who is true to the principles of constitutional freedom, and is brave enough to claim them even from his place in the presidency of his Synod. Hence his clear ringing words pass beyond his immediate ears, and fall upon our ears and upon our hearts like a prediction. He is assuredly one of those watchmen true, in the words of the sweet and saintly poet of his own Church (and who should have been of ours), all—“...be faithful found, When, from the east, the eternal morning moves.”

SYDNEY INTERNATIONAL EXHIBITION.

The weather yesterday being both fine and cool there was a constant stream of visitors pouring into the Exhibition all day, from an early hour in the morning until a comparatively late period in the afternoon. The visitors now include not only a number of persons from the country districts, but also a fair proportion of strangers from the other colonies. There is now so much to be seen and to excite interest, that it is scarcely possible to gain even a general idea of the extent and variety of the exhibits in a single day. In fact those who wish to "do" the Exhibition thoroughly, must make up their minds to spend at least a week in the pleasing task. There are now but few exhibits to arrive, although a large number of cases have yet to be unpacked, and there are still a good many empty stands. Nevertheless the vacant space is being rapidly filled and each day we notice new objects of interest being displayed.

The principal attraction in music was the pianoforte recital of Signor Gioria, whose first solo, a selection from Bellini's "Sonnambula," as arranged by Thalberg, was admirably fitted to the skilful manipulation of the player, and the power of the grand piano on which he performed. The execution of this was equal to anything we have heard the Signor play. This was followed by his own arrangement of the "Zingara's dream," from the "Bohemian Girl." "Märble Halls" was given in varied form; a waltz, "Encore," and galop, "Rita," the compositions of the player, succeeded. In the Belgian Court, Madame Lamal again played several compositions of De Wolfe, whose showy, yet not difficult works the lady will do much to popularise.

Mr. Charles Moore, the director of the Botanic Gardens, is proceeding apace with the decoration and ornamentation of the grounds. When one remembers the condition the site around the main building was in only a few weeks ago, it is impossible not to be struck with wonder at the immense amount of work that has been successfully accomplished. The tufting and formation of the lawns are proceeding rapidly, and charming little flower-beds have been formed and planted in all directions, so that it only needs favourable weather, and very soon the desert that formerly existed will blossom like the rose.

The machinery sheds attract a great many visitors every day, who appear to take the greatest interest in seeing the beautiful and curious machines in actual operation. Near the band-room, which we have mentioned previously, another and a larger room is in course of erection. Several fresh donkey engines have been set to work at the southern end of the eastern hall, and many threshing machines are now in operation. A highly ingenious machine for dressing stones always attracts a crowd of spectators. In this unusual apparatus the cutter is fixed, and the stone to be operated upon is brought to the cutter by means of a movable table. The result is that as the stone moves along, it is dressed down by the cutter with a rapidity that seems little less than marvellous. Another machine that always draws a number of people to witness its operations is a hand-saw by the celebrated maker of machines for carpentry and joinery work—Pay of Cincinnati. The carpenter at this machine, to show the ease with which it can be managed, and the celerity with which it works, cuts out in the presence of visitors little models of rocking-chairs and other articles of furniture, which are really pretty objects in themselves, and are turned out with a speed that is quite surprising.

The Maori house, alluded to a few days ago, is rapidly progressing. The elegies of chiefs which adorn the exterior, are being painted, the colours being chiefly red, black, and white, and the effect being to increase, if possible, the hideousness of their appearance. We are told that it is one of the objects of the New Zealanders in constructing a building of this kind, to make it so frightful as to strike terror into the minds of any of their enemies who should dare to attack it. They have succeeded most thoroughly in the present erection. At the southern extremity of the building the beams forming the gable end are in position, and these rest on two very solid and massive uprights, each ornamented with two carved figures—if possible more hideous than those which deck the sides of the gable.

In proceeding along the basement floor, from the southern end, and after passing the courts briefly alluded to in our remarks of yesterday, we came to the American Court, which, although as yet incomplete, nevertheless contains much that invites inspection. The Pacific Rubber Paint Company show a large and handsome trophy, consisting of the paints they manufacture, in all colours of the rainbow. It is claimed for this article that the caoutchouc oil, which they incorporate with their paint, renders it so elastic that it never blisters or cracks. Near this is a case of Sapoilo, a substance of such cleansing properties that it will almost make a blackamoor white, and it will clean anything from a greasy sauceron to a soiled reputation. The virtues of Sapoilo are set forth in a little pamphlet profusely and humorously illustrated, and containing a parody on Longfellow's "Excelsior," from the brilliant and fertile brain of the celebrated Bret Harte. The Avril Paint Company show a handsome trophy of their colours in tins, with other articles of their manufacture. Canned provisions of various kinds are also shown in this court, including butter, fruits, jams, fish, meat, and other articles of food. Chocolate and coco, apparently of excellent quality, are shown by a San Francisco firm. On the other side of the main avenue in this Court there is a splendid display of American cooking stoves and warming apparatus, in every conceivable size and pattern. Many of them are really handsome designs, and they would be as ornamental as they are useful in a room. Coming nearer to the dome, we notice the ingenious coining apparatus of Mr. Evan Jones at work, where visitors can procure medals commemorative of the Exhibition, and which they can see struck off while they inspect the apparatus.

The northern end of the nave under the tower, which lately presented the aspect of a lumber-room, is being cleared and occupied by exhibits. The ceiling is being hung with gasoliers. These are in all forms and designs and of various metals; but all are ornamental and well finished.

In making necessary alterations of the arrangements near to the fountain on the main floor, some unsightly objects have been removed, and others hidden. One of the substitutes for exhibits less worthy of the position is the silver model of the Cook Statue, which is under a glass cover, and mounted on a nest tripod.

One of the angles in the French Court is being fitted up with a lofty arch on each of its two inner sides. These are for the display of stained glass, part of which is already in position. The subjects on the glass are such as to be suitable to ecclesiastical edifices.

What pretty and elegant forms can be given to amber may be seen in the German Court. A small case without name displays a variety of personal ornaments—armlets, necklets, brooches, bracelets, ear-drops, &c., all in amber. The different tints of the material afford a means of getting sufficient variety in colour, and where the amber has been cut in facets and polished it glistens like a precious stone.

Messrs. Mason, Brothers, of Sydney, as agents for the makers, have, in the machinery hall, a group of noticeable exhibits. One is a steam engine, which has taken an immense number of prizes at exhibitions in all parts of the world since 1851. Another is Merewether's (manual) curling fire-engine. Near to these they have a fine steam-engine by Foster, of Lincoln. The collection also includes a portable saw-bench, by Foster, with boring machines attached, and threshing machine. Of the manufacturers of J. S. Acland & Co., of New York, for whom Mason, Brothers, are also agents, they show a number of ploughs, harrows, and other agricultural implements. The windmill pump at work now! Compagnon's saloon is from the same firm.

In referring to the two terra cotta statues of "Winter" and "Summer" in the Belgian Court, in yesterday's issue, we inadvertently spoke of these beautiful works of art as being the production of M. Prosper Lamal. That gentleman informs us that the statues are the work of M. Polydore Coenin, a well-known sculptor of Brussels, who also exhibits the favourite groups "The little mother" and "A bird for the eat." The works of M. Coenin, we understand, obtained much favour at the Paris Exhibition, where many of them found purchasers at rather high figures.

The following were the admissions yesterday—
Season ticket holders, 682; general public, 4187;
children, 635; exhibitors and others, 1490; total, 10,000.

THE "RHIN" BALL.

A grand ball was given on board the French war ship, "Rhin," last night, which had been anticipated in our higher social circles with considerable interest, and whose success exceeded all anticipation. Of the invited guests, whose names are given below, very few, perhaps not a score, were absent, and so the dancing space was at first rather crowded. Those who have visited the vessel during the routine of daily duty would not have recognized her in the floating palace that was last night the centre of attraction in the harbour. The visitor, on arriving at man-of-war stuns, Port Macquarie, found a handsome barge awaiting him, and in this he was conveyed to the ship. From the water she presented a pretty sight, for her hurricane deck was covered with a marques of flags, and the line of the main deck or "battery" was marked by brilliantly lighted port holes. From a pontoon staging the visitor ascended the vessel, and then might be seen how effectually a ship of war could be disguised. Mr. Cave, second commander, with a strong body of assistants, had roared in the hurricane deck with flags and ensigns, while at the stern a couple of tents were separated by a thicket of foliage. Hundreds of candles, shaded from the wind, stood on the gunwales, while trophies of arms and chandeliers, whose framework was designed of cutlasses and revolvers, hung at intervals along the centre line. Chinese lanterns of glowing hue swayed by the score, and even the gallery, hopeless as might have seemed the task of making it presentable, was picturesquely decked with flags, boughs, and lanterns. On the main-deck the scene was gay. At one end was a raised dais for the vice-regal party, while at the other an excellent supper, supplied by Compagnon and Co., was served. The tables were numerous, indeed—so many that it was difficult to find a place for them. The floor of the main-deck was covered with canvas, and the sides were lined with candleabra with mirrors framed in foliage, and seats for novices were numerous. Indeed, so seats for novices were numerous, that at first one could not be struck with wonder at the immense amount of work that has been successfully accomplished. The tufting and formation of the walls are proceeding rapidly, and charming little flower-beds have been formed and planted in all directions, so that it only needs favourable weather, and very soon the desert that formerly existed will blossom like the rose.

The machinery shed attract a great many visitors every day, who appear to take the greatest interest in seeing the beautiful and curious machines in actual operation. Near the band-room, which we have mentioned previously, another and a larger room is in course of erection. Several fresh donkey engines have been set to work at the southern end of the eastern hall, and many threshing machines are now in operation. A highly ingenious machine for dressing stones always attracts a crowd of spectators. In this unusual apparatus the cutter is fixed, and the stone to be operated upon is brought to the cutter by means of a movable table. The result is that as the stone moves along, it is dressed down by the cutter with a rapidity that seems little less than marvellous. Another machine that always draws a number of people to witness its operations is a hand-saw by the celebrated maker of machines for carpentry and joinery work—Pay of Cincinnati. The carpenter at this machine, to show the ease with which it can be managed, and the celerity with which it works, cuts out in the presence of visitors little models of rocking-chairs and other articles of furniture, which are really pretty objects in themselves, and are turned out with a speed that is quite surprising.

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Auction Sales.

Horses, Vehicles, and Harness.

GEORGE KISS will sell by auction, at the Bazaar, THIS DAY, at 11 o'clock, all lots specially advertised; and at 12 o'clock, all lots specially advertised.

Regular sales at the Bazaar daily, and at Camperdown any afternoon.

16 Broken and Unbroken Horses,

for Sale at

the Camperdown Yards, THIS DAY, October 16.

GEORGE KISS has received instructions from Mr. R. M. GILL to sell by auction, at the Camperdown Yards, THIS DAY, at 9 o'clock, 18 broken and unbroken, amongst which are some excellent harness horses and saddle horses.

Two First-class Turnouts.

GEORGE KISS has received instructions to sell by auction, at the Bazaar, THIS DAY, at 12 o'clock.

A commercial buggy, in first-rate order.

Head of Cows.

THE COSGROVE and CO. have received instructions to sell by auction, at the Camperdown Sale Yards, THIS DAY, at 2 o'clock p.m.

20 head of cows, consisting of springing heifers and cows

in full milk, quiet and most suitable for dairy purposes.

POWERFUL DRAGHT MARE, WITH GOOD ACTION, SUBJECT TO DRAGHT-STREET TRIAL.

THE COSGROVE and CO. have received instructions from Mr. J. Shattock to sell by auction, at the Bazaar, THIS DAY, at 12 o'clock.

A powerful draught mare, subject to Draght-street trial.

TWO TRAFFIC WAGGONS,

THE COSGROVE and CO. have received instructions from the owner, to sell by auction, at 12 o'clock, Two traffic wagons, most suitable for town or county work. No reserve.

18 HUS. 4 UPSTANDING HORSES, AND HARNESS, complete.

THE COSGROVE and CO. have received instructions to sell by auction, at the Bazaar, THIS DAY, at 12 o'clock.

A bus in good order, 4 upstanding horses, and harness complete.

These horses are represented as real good sorts, worthy the attention of buyers.

FOUR-IN-HAND DRAG, built in London, with Pole, Bars, and Lamp complete.

THE COSGROVE and CO. have received instructions from Mr. J. Shattock, to sell by auction, at the Bazaar, on FRIDAY, next, at 12 o'clock.

A four-in-hand dray, without reserve.

HORSES, HORSES, HORSES.

WILLIAM INGLIS has received instructions from F. E. Gilmour, Esq., to sell by auction, at the Camperdown Yards, on FRIDAY, October 21st, at 2 o'clock.

18 really first-class handbills and harness horses, in excellent condition, and in every way suitable for carriage work. They include some very good match pairs, suitable for carriages, buggies, or any kind of light harness.

ALTERATION OF DATE.

SALE TO TAKE PLACE FRIDAY NEXT.

Campbell's Hill.

IMPORTANT HORSE SALE.

55 Head Heavy Draught, Light Harness, and Carriage Colts, from Breeches, the usual SC over 7 hand.

SPARKE and CLIFF have received instructions from Messrs. Cliff, Brothers, to sell by auction, at Campbell's Hill, on FRIDAY, October 19th, at 2 o'clock.

35 heavy upstanding horses, with light harness and carriage colts, from Breeches, and bearing the well-known SC over 7 hand.

These horses are specially adapted to the present requirements of the market, and will be found to the usual standard.

Terms, cash.

To Omnibus Proprietors, Farmers, Draymen, and others.

40 Head of First-class Calfs and Pilles, adapted for Heavy Draught and Carting purposes.

Also.

A few Stylish Hackneys and Buggy Horses.

At Campbell's Hill Yards, West Maitland, FRIDAY, 16th October, 1879.

BRUNKER and WOLFE have received instructions to sell by auction, at Campbell's Hill Yards, on FRIDAY, the 17th October, 1879, at 12 o'clock.

The above lot of very superior and thoroughly useful horses, all splendid condition, from the well-known studs of

Mr. R. G. Yeadon, Esq., Mr. C. C. Cowlinville,

Mr. George Wats, Woodlands,

Mr. Thomas Dunn, Camberwell,

Mr. Henry Morris, Camberwell.

Terms, cash.

Fat Sheep, Fat Lambs.

BRUNKER and WOLFE have received instructions to sell by auction, at Campbell's Hill Yards, on FRIDAY, THIS DAY, at 11 o'clock.

55 prime fat wethers, from the noted Martindale paddocks; best drift of the season.

HARRISON, JONES, and DEVLIN have received instructions from Messrs. Winter and Reid to sell by auction, at Homebush, THIS DAY, 16th October, at 11 o'clock.

52 head of prime fat cattle.

HARRISON, JONES, and DEVLIN have received instructions to sell by auction, at Homebush, THIS DAY, 16th October, at 11 o'clock.

From their Western agents, 300 prime fat wethers.

Also, 600 prime fat wethers, balance of those sold on Monday.

A. A. CO. DURHAM BULLS.

FOR AUCTION SALE.

PITT, SON, and BADGERY have received instructions from the A. A. Co. to sell by auction, at their Warren Estate, near Murrurundi, on WEDNESDAY, 22nd October next.

About 100 very choice Durham cattle from 2 to 24 months old.

100 prime fat cattle.

HARRISON, JONES, and DEVLIN have received instructions to sell by auction, at Homebush, THIS DAY, 16th October, at 11 o'clock.

150 prime fat lambs.

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Funerals.

THE FRIENDS of the late Mr. GEORGE WAUDLEY are respectfully invited to attend his Funeral; to move from his late residence, Durban Cottage, St. Peters-street, Woolloomooloo, this DAY, Thursday, 17th October, 1879, at half-past 2 o'clock, to the Necropolis, C. KINSELLA and SONS, 118, Oxford-street; and 17th, George-street South.

THE FRIENDS of Mr. RICHARD BONSER, Baker, are respectfully invited to attend the Funeral of their beloved MOTHER, Ann Bonser, to move from her late residence, 15, Pitt-street, to the Catholic Cemetery, Petersham, at half-past 2 o'clock, THIS DAY, Thursday, to the Cemetery, Petersham.

THE FRIENDS of Mr. RICHARD SAMUEL, and his beloved MOTHER, are respectfully invited to attend the Funeral of their beloved MOTHER, Ann Bonser, to move from her late residence, 15, Pitt-street, to the Catholic Cemetery, Petersham, at half-past 2 o'clock, THIS DAY, Thursday, to the Cemetery, Petersham.

THE FRIENDS of Mr. ERIC SHERRICK, of his beloved MOTHER IN-LAW, and his beloved wife from her late residence, 15, Pitt-street, to the Catholic Cemetery, Petersham, at half-past 2 o'clock, THIS DAY, Thursday.

THE FRIENDS of Mr. HUGH MULHOLLAND are invited to attend the Funeral of his deceased MOTHER; to move from the residence of his son, William Scott, 67, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street.

THE FRIENDS of the late Mrs. MULHOLLAND are invited to attend her Funeral; to move from the residence of her son, William Scott, 67, Pitt-street, to the Necropolis, W. STEWART, Undertaker, 10th instant, for the Necropolis.

THE FRIENDS of WILLIAM SCOTT are kindly invited to attend the Funeral of his MOTHER-IN-LAW, Mrs. MULHOLLAND, and his beloved wife from her late residence, 67, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street, at 2.30 p.m., THIS DAY, Thursday, 10th instant, for the Necropolis.

THE FRIENDS of Mr. HUGH MULHOLLAND are invited to attend the Funeral of his deceased MOTHER; to move from the residence of his son, William Scott, 67, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street.

THE FRIENDS of the deceased Mr. JOSEPH AMBROSE ROBINSON are respectfully invited to attend the Funeral of their beloved son, Joseph Ambrose, of his residence, 15, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street, at half-past 2 o'clock, THIS DAY, Thursday.

THE BRETHREN of Lodge of Fidelity, No. 267 L.C., are invited to attend the Funeral of F. M. JOSEPH A. ROBINSON; to move from his residence, 15, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street.

THE FRIENDS of Mr. JAMES THORPE are invited to attend the Funeral of his deceased BROTHER-IN-LAW, Mr. Joseph Ambrose Robinson; to move from his late residence, Forbes Hotel, York and King streets, THIS DAY, AFTERNOON, 16th instant, at half-past 2 o'clock, to the Petersham Cemetery, THOMAS, Undertaker, 141, York-street.

THE FRIENDS of F. M. JOSEPH A. ROBINSON are invited to attend the Funeral of his son, Joseph Ambrose, of his residence, 15, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street.

THE FRIENDS of the deceased Mr. HENRY TERTONI, Secretary, are invited to attend the Funeral of his late son, Mr. Joseph Ambrose Robinson; to move from his late residence, Forbes Hotel, York and King streets, THIS DAY, AFTERNOON, 16th instant, at half-past 2 o'clock, to the Petersham Cemetery, THOMAS, Undertaker, 141, York-street.

THE FRIENDS of Mr. J. THOMAS BRETHREN, of Lodge of Fidelity, No. 267 L.C., are invited to attend the Funeral of his son, Mr. Joseph Ambrose, of his residence, 15, Pitt-street, to the Necropolis, W. STEWART, Undertaker, Bathurst-street.

Tenders.

A SIGNED ESTATE OF LOUISA COWAN, Newcastle, For SALE, by TENDER, the Stock-in-trade, Fixtures, and Goods, in the above Estate.

Tenders will be received until noon, of the 22nd instant, addressed to the Trustees, care of W. GARDNER and CO., George-street, Sydney.

H. W. CLIFF, Trustee.

FOR SALE BY TENDER, the STOCK-IN-TRADE, FIXTURES, &c., now on the premises formerly occupied by M. A. W. Sommerville, Parramatta.

The stock will be on view on FRIDAY, the 17th instant.

Tenders will be received until noon, of the 22nd instant, addressed to W. GARDNER and CO., George-street.

TO BUILDERS.—TENDERS will be received until the 20th instant, for two HOUSES, in Upper Pitt-street, 1st floor, following.

Exhibition and Masonry.

3rd, Carpentry, Joinery, and Finishing Trades.

Plans and Specification at the office of Mr. ALBERT BOND, Architect, Bell-chambers, Pitt-street.

TO BUILDERS.—TENDERS are invited for the Erection of a Villa Residence at Summer Hill.

Plans and Specification at my office, where tenders are to be delivered on the 25th instant.

A. THORNLAY, Jun., Architect.

TO BUILDERS.—TENDERS required for the Erection of a Villa Residence at Wooloowin, Plans, &c., at my office, 203, York-street.

1. Excavation, masonry, and brickwork.

2. Carpentry, Joinery, and Finishing Trades.

3. The whole in one sum.

Plans and Specification at the office of Mr. ALBERT BOND, Architect, Bell-chambers, Pitt-street.

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